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Our War With The Mushrikin Will Remain

Allah made the conflict between the people of tawhid and the people of shirk a tradition **without end**, as Islam and kufr must inevitably contend in every place and time. Otherwise, the people of falsehood would seize the land and cause corruption therein through their shirk and pursuit of lusts and desires, as is happening today with the crusader takeover and hegemony of the world.



Therefore, the eternal divine command for the people of Islam is to engage in war with shirk and its people, waging jihad against them with their hands, tongues and hearts. Fighting them was enjoined to make them submit to the rule of Islam, to follow it and obey its rules, as Allah (tabaraka wa ta'ala) said, "And fight them until there is no more

fitnah and the Din is entirely for Allah" (al-Anfal 39).

The people of tawhid will not stop their war against the mushrikin until they eliminate the existence of shirk in the world, and until there is no rule in it but that of Allah.



The Knowing and Wise told His muwahhid worshipers that the people of shirk will always fight them, and that the goal of their fighting is to take them away from Islam and make them equally mushrikin. Allāh ('azza wa jall) said, "And they will never cease fighting you until they turn you back from your din if they can. And whosoever of you turns back from his din and dies as a disbeliever, then his deeds will be lost in this life and in the next, and they will be the dwellers of the Fire. They will abide therein forever" (Al-Baqarah 217).

At the same time that Allah (tabaraka wa ta'ala) revealed the truth of their war and its purpose, He also warned Muslimin and enjoined them to prevent

the mushrikin from succeeding in this war. He told them that the one who commits apostasy from his din and is not patient amid the war of the mushrikin, thus dying in kufr, will have lost all he had done of good deeds before his apostasy, even if he was a muwahhid, a muhajir, and a mujahid. Allah ('azza wa jall) will not excuse the Muslim from fighting against the mushrikin, as fighting is not a form of ikrah (unbearable coercion) for which a Muslim is excused if he fell into shirk.

How odd it is that we see today many factions and parties that attribute themselves to Islam boasting about not establishing the Din or ruling by the Shari'ah! They convince their soldiers and supporters that this is "wisdom" and "good policy" because it avoids fighting of mushrikin and retaliation from the hypocrites. Instead, they receive silent approval from the tawaghit and satisfaction from the people of desires. They thus turn a blind eye to the fact that they have achieved the goal of the mushrikin by committing riddah (apostasy) from the Din of Allah (tabaraka wa ta'ala). Thus, they have set aside the purpose of fighting them, which is the same purpose that Allah ('azza wa jall) clearly said the mushrikin will continue fighting the Muslimin!



He who realizes these facts will understand the reason for the fierce enmity that is shown by the people of shirk, in all their various sects and creeds, against the Islamic State and its soldiers. He will realize the reason why the enemies of the Din gathered to fight it, regardless of their differences and disputes. And he will realize that the war between Islam and shirk cannot end in one round or two, but it is a continuous, relentless war, through which each party strives to achieve its purpose. The Islamic State made the purpose of its jihād servitude to Allah (tabaraka wa ta'ala) by establishing the Din in the land, and that is through waging jihad against the mushrikin and preserving that which Allah ('azza wa jall) has secured for them in the land, as well as seeking to make the mushrikin and their countries submit to the rule of Allah ('azza wa jall), or eradicate them all if they refuse. As for the mushrikin, they must realize that they will never be

able to remove the Muslimin from the land, yet they continue striving to force the people of Islam to leave their foundation or push them to abandon some of its pillars or branches.

Today, and after years of war between the Islamic State and the mushrikin, a war led by crusader America, the Islamic State remains firm on its 'aqidah and its manhaj, for which it paid a costly price—the blood of its leaders and soldiers—for the cause of refusing to compromise in Din, while many others ceded their entire din for the sake of preserving life, wealth, lands and authority. Thus, Allah ('azza wa jall) made the Islamic State remain, giving it consolidation, after substituting the fallen, atop what they left behind.



So let the mushrikin kill of us as many as Allah (tabaraka wa ta'ala) fated them to do so, for Allah (tabaraka wa ta'ala) will provide a better successor. Let

them capture what Allah (tabaraka wa ta'ala) fated them to capture of land, for we will restore it from their hands and more than that, by the permission of Allah ('azza wa jall). Let them destroy the cities, villages, and military vehicles as much as Allah fated them to destroy, for He will compensate us as He has always done.



As long as the Din is firm and the manhaj fixed, and **as long as** the Banner of 'Uqab is pure from the filth of shirk and its people, then **the Islamic State will remain** and its war will continue against them, by permission of Allah (subhanahu wa ta'ala). And the final result is for the muttaqin.

Ibn Rislān ash-Shāfi'ī (رحمته الله) said:



قال ابن رسلان الشافعي رحمه الله
فَعَالِمٌ بِعِلْمِهِ لَمْ يَعْمَلْ بِهِ
مُعَذِّبٌ مِنْ قَبْلِ عُبَادِ الْوُثْنِ

**"THE SCHOLAR WHO DOESN'T ACT UPON
HIS KNOWLEDGE, WILL BE PUNISHED
BEFORE THE IDOL WORSHIPPERS."**



[Matn az-Zubad]

How to Treat One Whose Apparent Condition is Neither Islam Nor Kufr?

The following is a concise fatwa from **Shaykh Sulayman ibn Sahman (rahimahullah)** concerning a matter of great importance and also great confusion. It is the matter of judging people as Muslimin or kuffar - as well as speaking without knowledge. After beginning with the name of Allah, praising Him ('azza wa jall), and sending salam upon the Prophet (sallallahu 'alayhi wa sallam) **the shaykh wrote:**

I have taken a look at what the brother has mentioned on one of the issues that inflicted many people in going through it without knowledge, proof, or clear evidence from the Sunnah or the Quran. And the majority of those going through this issue are some laymen worshippers that have no knowledge of the ahkam and have no experience in the deadly paths that it may lead them to.¹ They have no acquaintance of what has been stated and clarified by the leading scholars of Islam on this issue

¹ Reflect over this and our current circumstances with the ghulah.

that is to be discussed by none - except the leaders of knowledge.

These issues have been clarified by the people of knowledge, and it is sufficient for us to follow their straight methodology. What they have stated is enough for us in terms of learning and understanding, and we seek refuge in Allah that we say something without knowledge. These issues that you have mentioned are not to be spoken about except by the scholars who have the understanding, and those whom Allah has given the understanding, wisdom and decisive speech.

So as we are not among these people of this issue, and we are not those who send their horses in [such] races, it is enough for us to follow the methodology of the people of knowledge, and mention what they have clarified in this chapter. And if the hadith of the Prophet (sallallahu 'alayhi wa sallam) in which he warns us saying, "Whoever is asked on some knowledge that he knows and he conceals it, Allah will bridle him with a bridle of fire," had not reached us, I would ignore answering this question, but what is not fully realized should not be fully abandoned.

Regarding the statement: How do you treat the one whose apparent condition

is Islam and the one whose apparent condition is neither Islam nor kufr, and he is ignorant? Also the one whose apparent is kufr, and the one whose apparent is sin less than kufr? Whose slaughtered animal is considered permissible, and whose slaughtered animal is not permissible? And what amount of Islam is enough to consider the slaughtered animal permissible?

The reply to this is: In the Arabian Peninsula, we do not know what all the people are upon, but the apparent is that the majority and many of them are not upon Islam, but we do not judge them all as kuffar because of the possibility of having a Muslim among them. As to those who are under the rule of the imam of Muslimin, the majority of them are upon Islam due to them practicing the apparent Islamic symbols. Among them there are those who fell into some of the nullifiers of Islam, which makes him a kafir, so we do not judge them as a whole as in Islam, nor do we judge them as a whole to be in kufr, due to what we just mentioned.

As to those who are not under the rule of the imam of Muslimin, whoever's apparent is Islam then he is to be treated as a Muslim in all of the ahkam. As for whoever's apparent condition is neither Islam nor kufr, rather, he is an

ignorant, we say: This ignorant man, if he has the asl by which the person enters Islam, then he is a Muslim, even if is ignorant about the details of his din as it is not obligatory upon the general laymen Muslimin; those who are unable to know the details of what Allah and His Messenger have ordered.

Those who know the details are those whom Allah has given the ability, such as the scholars of the Muslimin and their leaders, who know the Shari'ah of Allah and His Messenger from the ahkam of the Din. Therefore, what is upon them is to believe what the Messenger has been sent with in general as stated by Shaykhul-Islam in *al-Minhaj* [*as-Sunnah*].

If he does not have that asl by which the person enters Islam, then he is a kafir, and his kufr is because of abandoning to learn his din - he did not know, learn, or act on it.

Describing one as appearing to be neither on Islam nor on kufr has no meaning to me, as he has to be either an ignorant Muslim, or an ignorant kafir. And whoever appears to be on kufr, then he is a kafir, and whoever appears to be on sins, he is a sinner, and we do not make takfir except of those whom Allah and His Messenger

have declared to be kafir, after establishing the hujjah on him.

Regarding the one whose slaughtered animal is permissible, he is the Muslim, and the one whom his slaughtered animal is not permissible is the kafir and the apostate, one who commits kufr after his Islam by committing a nullifier from the nullifiers of Islam that takes the one outside the Millah. And we have clarified the hukm regarding these expressions to the people of Najd.

The most surprising thing is those juhhal who talk in the issue of takfir, and they have not reached in knowledge one tenth of those whom Shaykh ‘Abdullah Aba Butayn mentioned, is if one of these is asked in an issue that is related to taharah, selling, or so on, he would not give a fatwa relying on his own understanding and mind, but he would search and relate the speech of the scholars and give a fatwa according to what they have said. Thus how does he rely in this great issue, one of the greatest issues of the Din and the most dangerous, on his understanding and mind? How similar is this night to, and these dare to give a fatwa in the issue of takfir, relying on their minds and understandings, then he took that from them, and gave fatwa

according to it from he who isn't able to recite al-Fatihah properly?²

Are there any weak hadith in the forty hadith of an-Nawawi?

Answered by al-Muhaddith Sulayman al-‘Alwan

Answer: Yes, it does contain some weak ahadith, for example:

1 - Hadith number 12, “Part of the perfection of one’s Islam is his leaving that which does not concern him,” narrated by at-Tirmidhi and others on the path of Qurrah ibn ‘Abdir-Rahman al-Mu‘afari on az-Zuhri on Abi Salami ibn ‘Abdir-Rahman on Abi Hurayrah on the Prophet and this is not authentic. Qurrah ibn ‘Abdir-Rahman has a bad memory, and it was narrated by Malik and others on ibn Shihab (az-Zuhri) on ‘Ali ibn al-Husayn on the Prophet as a mursal report - his mursal reports are accepted as authentic by Ahmad ibn

² *Ad-Durar as-Saniyyah*, v. 10, p. 468-472.

Hanbal, al-Bukhari, ad-Daraqutni, and others.

2 - Also hadith number 29, the hadith of Mu'adh ibn Jabal, "I said: 'O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hell-Fire.' He said: 'You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: Worship Allah without associating any partners with Him; establish the salah; pay the zakah; fast in Ramadan; and make Hajj to the House.' Then he said: 'Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the salah of a man in the depths of the night.' Then he recited: '[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.' Then he said: 'Shall I not inform you of the head of the matter, its pillar and its peak?' I said: 'Yes, O Messenger of Allah.' He said: 'The head of the matter is Islam, its pillar is the salah, and its peak is jihad.' Then he said: 'Shall I not tell you of the foundation of all of that?' I said: 'Yes, O Messenger of Allah.' So he took hold of his tongue and said: 'Restrain this.' I said: 'O

Prophet of Allah, will we be taken to account for what we say with it?' He said: 'May your mother be bereaved of you. Is there anything that throws people into the Hell-Fire upon their faces - or he said on their noses - except what their tongues harvest?'" Narrated by at-Tirmidhi on the path of 'Asim ibn Abin-Nujud on Abi Wa'il on Mu'adh. And Ahmad narrated it in his musnad on the path of Hammad ibn Salamah on 'Asim on Shuhr ibn Huwshab on Mu'adh. This is more authentic than the first, and Shuhr bin Huwshab is weak in hadith.

3 - Likewise, hadith number 30, the hadith of Abi Thu'labah al-Khushani, "Verily, Allah (ta'ala) has laid down obligations, so do not neglect them; and He has set boundaries, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness - so do not seek after them." The hadith is disconnected however it has corroborating evidence, it was narrated by al-Hakim from the hadith of Abi Darda.

4 - Also hadith number 31, the hadith of Sahl ibn Sa'd as-Sa'adi, "A man came to the Prophet (sallallahu 'alayhi wa sallam) and said: 'O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people

to love me.’ So he (sallallahu ‘alayhi wa sallam) said: ‘Renounce the world and Allah will love you, and renounce what the people possess and the people will love you.’” The hadith is not authentic in any way, even though its meaning is correct.

5 - And hadith number 32, “There should be neither harming nor reciprocating harm.” The hadith is not authentic except as a mursal report, as stated by ibn ‘Abdil-Barr and others, and Abu Dawud counted it as one of the ahadith that fiqh revolves around.

6 - Also hadith number 39, “Verily, Allah has pardoned for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.” Imam Ahmad declared it munkar, although the meaning of the hadith is correct as is shown in the Quran and Sunnah.

7 - Likewise, hadith number 41, “None of you [truly] believes until his desires are subservient to that which I have brought,” narrated on Nu‘aym ibn Hammad al-Khuza‘i, and his hadith are not authentic. He was declared weak by Abu Dawud, an-Nasai, and others.

8 - Finally hadith number 42, the hadith of Anas, “Allah (ta‘ala) has said: O son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too],” it contains weakness, and at-Tirmidhi was alone in reporting it in this way, and he declared it hasan gharib. Its second part is authentic from the hadith of Abi Dharr, narrated by Muslim in his sahih.³

³ Arabic source:
<http://www.ahlalndeeth.com/vb/showpost.php?p=11879&postcount=1>

Ibn al-Jawzī (رحمته الله) said:



قال ابن الجوزي - رحمه الله - :

" اعلم أن أول تلبيس إبليس على الناس صدهم
عن العلم ، لأن العلم نور فإذا أطفأ مصابيحهم
خبطهم في الظلام كيف شاء."

"KNOW THAT THE FIRST DECEPTION OF IBLĪS
FOR THE PEOPLE IS TO PREVENT THEM FROM
KNOWLEDGE, AS KNOWLEDGE IS LIGHT, SO WHEN
THEIR LAMPS ARE EXTINGUISHED THEN HE HITS
THEM IN THE DARKNESS
AS HE WANTS."



[تلبيس إبليس (1/289)]

News Headlines

- ❖ An Egyptian army member was injured by a sniper near the al-Maydan checkpoint to the west of al-Arish city.
- ❖ 5 PKK personnel were killed and the 4-wheel drive transporting them was destroyed in an explosive device detonation in Artawaziya village in Saluk district in northern Raqqah.
- ❖ Approximately 20 Iraqi soldiers were killed and 7 others were injured and the bus transporting them was destroyed in 2 explosive device detonations on Highway 90 in the west of Ramadi.
- ❖ By Allah's grace, the Khilafah soldiers managed to repel an attempt by the murtadd Taliban movement to advance towards the village of Sardara in Darzab area. They engaged with them, using various weapons, which resulted in the killing and injury of 15 of them. Likewise, days before, the mujahidin repelled another attack on Maghal village, which resulted in the killing of 11 of them; including 1 was killed by sniper fire, and all praise is due to Allah.
- ❖ With success from Allah, the soldiers of the Khilafah succeeded in repelling advance attempts by the murtadd Afghan army in Manuki area in Kunar. They clashed with them using various types of weapons, killing and wounding 7 of them, as well as destroying 2 Humvees, with the rest fleeing. In Umar area, the mujahidin repelled an attempted advance, as they managed to kill and wound 3 murtaddin , and all praise is due to Allah.
- ❖ With success from Allah, one of the Khilafah soldiers detonated his explosive vehicle in the midst of a gathering of Nusayri soldiers and Rafidi militia fighters in 'Allan area in Yarmouk Basin. He succeeded killing and wounding 50 murtaddin.
- ❖ Likewise, our brother Jihad al-Ansari (may Allah accept him) detonated his explosive vehicle against a gathering of murtaddin, killing and wounding dozens, and all praise is due to Allah.
- ❖ Approximately 10 Mobilization personnel were killed and injured and the military truck transporting them was destroyed in an explosive device detonation in the Fatha area to the northeast of Baiji in Salahuddin.

- ❖ A candidate to the Afghan parliament and 5 of his bodyguards are killed, 4 others injured, a vehicle destroyed, and another one damaged after a martyrdom attack on Torkham - Jalalabad road in Nangarhar.
- ❖ After trusting in Allah, a unit of the Islamic State soldiers set out towards a gathering of the Crusader coalition citizens in the area of Danghara in Khatlon in Tajikistan. They ran over them and then, attacked them with knives, which resulted in the killing of 4 and injury of 4 others, and all praise is due to Allah.
- ❖ 3 police protecting oil facilities were killed in clashes in the 'Allas oil field in Kirkuk.
- ❖ With success granted by Allah, the istishhadi, Abu Kathir al-Maghribi (may Allah accept him) managed to reach a gathering of Crusader Filipino soldiers in the village of Bajanda near the city of Lamitan on the island of Basilan, where he detonated his explosive vehicle, killing 15 of them and injuring a number of others, and all praise is due to Allah.



- ❖ After trusting in Allah, the Khilafah soldiers ambushed a group from the murtadd Nusayri army to the north of Tal Dakwa in eastern Dimashq, clashing with them using light and medium weaponry, as a result of which 3 officers were killed, one of them a brigadier general, and a number of others were wounded, and all praise is due to Allah.
- ❖ By Allah's grace, an Islamic State company set out to Khalkhalah military airbase towards north Suwayda. They engaged in confrontations with the murtadd Nusayri army's personnel, using light and medium weapons, which resulted in the killing of more than 45 murtaddin; including officers. At the same time, a group of mujahidin infiltrated towards the aircraft aprons and managed to destroy 2 jet fighters and 6 drones before they returned safely to their positions, and all praise is due to Allah.



A burning home is reflected in a pool during the Carr fire in Redding, Calif., July 27, 2018.



Israeli forces storm Al-Aqsa Mosque with tear gas, stun grenades

U.S. Diplomats Held Face-to-Face Talks With Taliban, Insurgents Say



The Taliban's "political office" Doha, Qatar. The militant group has long maintained an informal political office here for the purpose of restarting the long-dormant peace process.

Osama Faisal/Associated Press

Despite being a longtime opponent of Syrian President Bashar al-Assad, neighboring Israel has coordinated with Russia since its 2015 intervention in support of the Syrian leader, who is also backed by Iran. The equation has grown increasingly complex as Syrian government victories enhanced Iran's posture in the country and Israel accelerated a campaign of airstrikes against military positions associated with Tehran's assets there.



More than 200 killed in southern Syria as Islamic State launches devastating assault

Distribution of ops

Operations

IED'S
45

Assassinations
8

Security Ops
7

% 16.6	Salahudin
% 13.3	Karkuk
% 13.3	Sinai
% 11.6	Barakah
% 8.3	Somalia
% 6.6	Khorasan
% 6.6	Diyala
% 6.6	Raqqa
% 5	North Baghdad
% 1.6	Dimashq
% 1.6	Falujah
% 1.6	Anbar
% 1.6	Qawqaz
% 1.6	Dijlah
% 1.6	Hawran
% 1.6	Canada
Total	
60	

Results

Casualties

151

Targeted vehicles

35

Rafidi army & Murtaddeen	72 Casualties & 21 vehicles
PKK militias	26 Casualties & 3 vehicles
Somali army	18 Casualties & 1 vehicle
Canadians	2 Dead & 12 injured
Nusayri army & militias	7 Casualties & 1 vehicle
Afghani army	6 Casualties & 2 vehicles
Egyptian army	5 Casualties & 7 vehicles
Dagestani police	3 Dead

Security operations of the Islamic State

19/07 To 26/07

Notable ops

2 Killed Nusayri intelligence units in Jasim town, Hawran

14 Canadian casualties in Toronto city, Canada

18 Somali army casualties by an IED in Somalia

Storming of Salahduin province deputy house and 4 of his protection units dead and injured

3 Dagestani police dead after assault in the middle of Dagestan

JULY 2018

